

JAPAN CHRISTIAN ACTIVITY NEWS

Chairman

Tsunetaro Miyakoda

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Editors:

Kaname Tsukahara

~~Robert W. Northrup~~

William C. Weiss

CABLE CODE: JAPACONCIL, ADDRESS: CHRISTIAN CENTER, 24-CHOME GINZA, TOKYO, JAPAN

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KYODAN RESEARCH INSTITUTE STATEMENT ON SECURITY TREATY REVISION AND ACCOMPANYING LETTER

Prior to Prime Minister Kishi's departure for the United States to sign the Revision of the Security Treaty, many anti-revision demonstrations were held. The most vociferous and violent were the demonstrations held by the Zengakuren (a Student's organization) which culminated in extensive damage to the airport restaurant when they physically attempted to block the departure of the PM for the U.S. Socho Labor Union, the Teacher's Union and the Socialist Party have been opposing the revision. This revision is the result of negotiations between the Japanese and the U.S., at the request of the Japanese govt. to change certain features of the treaty they considered unequal, originally made in 1952. Although the opposition has been most vociferous, pro-revision groups have also developed Opinion polls conducted by the newspapers show that a larger percentage favor the revision than are opposed, but that a pivotal majority does not register.

By and large the opponents of the treaty advocate a neutral position and feel that there is a relaxing of the world tensions, whereas the progroup, by and large, as expressed by Prime Minister Kishi, feel that "relaxation is desirable but not a fact."

In this setting we find the Research Institute making its proclamation. There has been some misunderstanding as to whether it is the statement of the Church or the Research Institute. We hope the letter of explanation that has been sent abroad with this translation endorsed by the Research Institute will clarify our understanding and the developments proceeding its publication.

February 1, 1960

Dear Friends:

You may have heard indirectly of the stand which many of the Christian people in Japan felt it necessary to take in relation to the revision of the Japanese-American Security Pact. By this time Prime Minister Nobusuke Kishi and Foreign Minister Aichiro Fujiyama have completed their trip to the United States and the signing of the revised statement with Secretary Christian Herter. It remains now for the revision to be ratified by the legislative bodies of the two countries.

In order that the position of many Christians within the United Church of Christ in Japan and of the Research Institute on the Mission of the Church may be known by friends overseas with as little misunderstanding as possible, we wish to send herewith a copy of the official English translation of the statement issued by the Research Institute together with a brief covering word by way of this letter.

You will understand from the introductory paragraph to the statement that, though the statement represents the official position of the Research Institute on the Mission of the Church, it does not represent the official position of the Executive Committee nor of the United Church of Christ at large. The responsibility of the Research Institute which operates under the authority of the General Conference of the United Church is to bring to critical issues in every area of the church's life careful study toward the end of producing materials and, in the case of specific issues such as the one under consideration now, toward the end of producing statements which are designed to be of guiding value to the church and its membership at large as they seek to be responsible Christian people.

Only by speaking in this way in advance of the formulation of overpowering currents in national life either of the right or of the left can the church aid in maintaining the freedom of opinion and speech. Japanese Christians have learned a great deal in a very hard school of experience. It is perhaps these lessons of the past which cause us to speak now with a depth of urgency that would be unnecessary if we felt greater confidence in the strength of the democratic foundations and safeguards in Japanese society.

There is one tragically, unfortunate aspect of the entire matter of the revision of the Security Pact. This is the sense in which the church and other organizations in Japan who led by responsible thinking to a position of opposition to the revision of the Pact give the impression of placing themselves within the camp of anti-American forces including radically leftist forces.

It is necessary, therefore, for us to request of our friends, both within Japan and outside Japan, to bring their evaluation of our position in this issue careful and critical thinking. Please consider carefully the concluding sentence of our statement where-in we seek to make clear that we issue this statement not from the basis of any one political position. We, of course, must accept the fact that to the extent that America in terms of fundamental policy is aggressively supporting the revision, then, in this instance, our conviction forces us to call America to a reconsideration of her policy. At the same time, however, we wish you to understand that our position in relation to America and to American policy is not one of consistent opposition. It is the possibility of this misunderstanding which we hope to guard against by this covering comment.

We continue to draw strength and joy from the knowledge of the deep ties which bind us together in the body of Christ. We know that His Spirit is equal to the tensions and strains which sometimes arise since we are all called to stand as responsible Christian witnesses within the complexities of our individual societies and nations.

Yours in our one Lord,

Research Institute on the Mission
of the Church United Church of
Christ in Japan

STATEMENT: CONCERNING THE REVISION OF THE SECURITY PACT

A called session of the Executive Committee of the United Church of Christ in Japan, held on July 14-15, 1959, committed to the Research Institute on the Mission of the Church the matter of study concerning the revision of the security pact between Japan and the United States of America. The Research Institute subsequently designated a special committee for careful study of the problem, resulting in the statement given below. This statement was adopted by the Research Institute on December 5 and was presented to the Standing Executive Committee of the United Church on December 7. The Standing Executive Committee received the statement and gave unanimous approval to its publication as a statement of the Research Institute.

It is our hope that as the churches throughout the nation stand in unity in the faith in our Lord they may likewise stand unified in relation to this political issue.

Statement

Confessing the lordship of Christ over the world, the church is commanded to live in every area of life in the world in a manner appropriate to her confession. In her effort to serve the world in obedience to Jesus Christ, the church brings to the matter of just national existence a deep concern arising out of her dedication to justice in the world and to human rights as such justice and rights are revealed by her Lord. If the church to-day is to carry out

faithfully even at the very center of political life her prophetic function as "watchman" and her socially purifying role as "salt of the earth," she cannot remain silent in relation to the issue which bears so heavily upon the destiny of the Japanese people, the revision of the Japanese-American Security Pact.

Therefore, concerning this issue we make the following statement:

I

As a nation dedicated to a new beginning at the point of repentance over the tragic error of irresponsible militarism in the past we resolved that the error should not be repeated again and led the world in the renunciation of war and in the steadfast resolve for peace. However, in accordance with the change in the international situation following the close of the war our country was obliged to establish as a product of the cold war the Japanese-American Security System. Today when the cry for the cessation of the cold war and for world peace is rising higher and higher among all nations and when there is an increasing emergence of an objective situation promoting this movement, it cannot but be said that the precipitate action of the government toward security revision, toward strengthening the rearmament of our country, toward setting up a hypothetical enemy and urging military alliance with a specified country represents a backward course in the current of world affairs.

As a result, on the world scene we fear the increasing one-sidedness of Japan's international position, the doing of injury to the emergent movement in world affairs toward lessening of tension, and the blocking of friendly and peaceful relations with all nations. On the national scene we fear oppression in the area of national life and the reappearance of the violation of freedom which we experienced in the past.

II

We are also greatly concerned that as a result of the policy of our government we will not only evade the assumption of full responsibility for actions carried out in the past in relation to China and other countries, but will also facilitate the taking of a stand which will increasingly isolate Japan from other countries in Asia and again make her a threat to her neighboring countries.

III

Even though it is conceivable that the security system and the present revision may be profitable in terms of our economic existence, we categorically denounce the easy path of the enlarging of munitions industries and all related measures as a means of securing Japan's economic prosperity.

We issue the above statement not from any political standpoint but as a decision in faith as we seek here and now to be obedient to our living Lord Jesus Christ.

Research Institute on the Mission
of the Church
United Church of Christ in Japan

MRS. MASAKO TAKEGAMI HEADS FIVE WOMAN DELEGATION TO RUSSIA

Last year Mrs. Takegami, vice-president of the WCTU and member of the NCC received an invitation to come to Russia on behalf of the Soviet Women. Seventy year old Mrs. Takegami headed the delegation of five, women that consisted also of member of the Communist Party and the Socialist Party. They left on their 50 day trip December 12 and arrived in Moscow on Christmas Day. Although she discovered that there is no celebration of Christmas as such, she did get her wish to attend church that day. Her request to have a more leisurely visit after the service, however, was not granted. Announcement was made in the church that a service would be held that evening also.

She was fortunate to see the 'Fir Tree Festival', which appeared to her to be the same as the former Christmas celebration but the word Christmas is not used. Trees are 'fir trees' not 'Christmas Trees'. Large trees are decorated and government sponsored parties are held for the children. Each child receives a ticket with a coupon for a present. This year's ticket has a rocket shooting over the Kremlin with the words 'Happy New Year' inscribed on it. There is an old man with whiskers and a suit like Santeas who is called 'Uncle Snow'. Mrs. Takegami wondered what effect the government sponsored program will have in the future as the older people who still remember Christmas pass on and this younger generation grows up.

The group also witnessed a wedding ceremony held in a beautiful new 'Wedding Palace'. The official merely asked the couple "Have you considered well before marrying this person?" "Do you understand the law fully?" It was said that 100 weddings a day were held in this building, 39 were being held the day she was there. After the brief ceremony, a reception followed. Peace emblems were visible everywhere. People were wearing 'peace' badges, and they were also for sale in the stores. At first she thought this was just a superficial attitude but in talking to the women she felt they were really sincere. In Minsk, a place badly damaged by the Nazis in the last war, she saw pictures of the war atrocities still being displayed. Mrs. Takegami said, "If you are sincerely interested in peace why do you display these pictures?" They replied that it will make them hate war more.

The group was taken on the usual tour of the subways, a factory, some of the former churches and the Kremlin. They were also guided through Moscow University where they were surprised to see a number of Japanese students. The cities included in their itinerary were Moscow, Leningrad and Minsk.

Enroute home they stopped at Peking. Mrs. Takegami had visited China with a group of other Christians 3 years ago in response to an invitation received from a Christian there. Her efforts to contact him this time were in vain and she received no reply to her letter expressing regret that she could not invite him here due to the government policy. She was also disappointed in being unable to see the WCTU president even though she tried to get help through the YWCA.

Many changes had taken place since she has been there last. A new railroad station had been built, there were numerous exhibitions and now there are many cars in front of the hotel where she stayed whereas before there were none.

TOKYO SEMINARY STUDENTS COLLECT \$ 278. AT-STATION IN 5 DAYS FOR MINERS

Third year students at Tokyo Union Theological Seminary gave their services for five days at the Kichijoji Station asking for funds to help the distressed miners and their families in Kyushu.

One student is going down to the area during spring vacation to make a more thorough study of the miners situation.

NCC YOUTH LEADERS CONFERENCE HELD-THEME: WITNESS

Forty leaders from the constituent denominations, the YM-YWCA met at Nagaoka Izu for three days in February. The main speakers were Dr. Yoshimitsu Endo director of the NCC Christian Student Movement, Dr. I. Itty, WSCF Associate General Secretary from India, who explained the spirit of the Hong Kong conference, and Rev. Mr. Noboru Nishido who reported on the EACC meeting of last year and Rev. Mrs. Akiko Hayama who went to the Mexico meeting as a delegate of the World YCTU, reported on their conferences. Group discussions were held for leaders of high school, college and working young people. The theme was "Witness as the Weakness of the Young Christians!" The concerns were; In the second century of Christianity in Japan what is the responsibility of the young Christian layman?; Where Christianity tends to be so theoretical it is essential to think of it more realistically in relation to the social situation, therefore the place of witness must be in the occupation.

Rev. Mr. Endo spoke concerning the vocation of young people. The joy of witness and the belief in eternal life must spring from the depths of the heart, otherwise one cannot make an adequate witness. Our job must be thought of as our calling. Since the population is so great in Japan, the individual must find his calling or find out his calling in the occupation or job he was or is given. Unless the person can find calling in the technique, there is no calling, or in other words, he won't be able to find joy as a Christian in his calling. He also appealed to young Christians to take the lead and lead in secular society. He further pointed out the dangerous tendency in young people to think of only one solution to a problem. It must be understood that there is more than one solution to these problems.

Rev. Mr. Itty had a very realistic approach and his exuberance made a very good impression. He stressed that at different times our religion means different things. Sometimes sentimental and sometimes an absolute, so we cannot rely on theology alone as the final way. We must remember our human existence and although we live in a society, we must think of our existence as something above society. He stressed that in society we have to make three major decisions 1) our belief 2) our work 3) and in the area of human relation-marriage. Regarding the place of witness, he stressed witness at work, not preaching but in our conversation in the 'gossiping of the Gospel' there is the most effective witness. As youth of the present age, we must give knowledge of Christ who died on the cross and was resurrected again. We must witness in the Church with a prophetic message.

HOKKAIDO EVANGELISM THROUGH MASS MEDIA PLANNED

On the northern-most of the four main islands of Japan, Hokkaido, the churches related to the National Christian Council of Japan are engaged in planning cooperatively a long-range, intensive and integrated use of the various mass media in evangelism. To plan and coordinate this work, which will include initially representatives of the United Church of Christ (Kyodan), Anglo-Episcopal, Lutheran and Baptist churches, the HOKKAIDO RADIO AND EVANGELISM BY MASS COMMUNICATION (HOREMCO) committee was formed recently, under the chairmanship of Rev. Toshio Sadaie.

The initial experiment, to be carried out in two villages during the period March 9-20, will include five minute broadcasts and one minute spot announcements over "wire radio", two nights of film evangelism, two special evangelistic meetings, home visitation, and distribution of special tracts before the meetings and at the film meetings. Several pastors from other areas will come in to give leadership during this period of intensive evangelistic effort, and Rev. Sadaie, himself will be the evangelist.

On the basis of the results of this initial experiment plans will be made for more extensive and intensive evangelism of the same sort beginning from April of this year, with the budget for the initial year providing for the expenditure of up to \$ 11,000. This budget will provide, in addition to above elements, for training of leadership and production of adequate correspondence Bible courses.

The unique features of this evangelistic program, as compared with previous similar efforts, are: (1) in contrast to other programs utilizing radio, the accent is on effective and full follow-up right to the doors of the homes; (2) whereas all these methods have been used separately in the past they are, in this program, all used together and coordinated for maximum impact and effectiveness; (3) this program represents the participation of several denominations, which has rarely been the case in such intensive, long-range evangelism.

HOREMCO began as the dream of the Hokkaido Conference of the United Church. It has come into being, now, in the form of a Hokkaido branch of AVACO (the Audio Visual Activities Committee of the National Council of Churches). It's funds are provided by special gifts through the Division of World Mission of the Methodist Church (USA). Promotion of the project is being carried out by Rev. Evyn Adams, who upon his return to Japan in the Fall of this year, will become Director under AVACO attached to the Hokkaido Committee.

EVANGELISTIC FILM SERIES PLANNED

AVACO staff members are presently at work on one script and twelve more plot outlines in preparation for the production of a multi-facet and effective package of films for use on television and in film evangelism in Japan. A package of thirteen films will provide three months of weekly television programming. In accordance with this purpose the films will be based on modern dramatic stories set in Japan,

although each will involve different situations and characters and be aimed at a slightly different audience.

Budgeted at five thousand dollars each, the total package will cost approximately \$65,000. Funds are available for production of the first and askings have been made for 1961 by AVACO for two more. It is hoped that various churches and mission boards will finance one or more film in the series. The package could then be used by all those participating. Films of this quality, it is believed, would be welcomed by the private TV stations in Japan on a sustaining basis. Or, if the churches wish to do intensive follow-up, then they might combine their resources and sponsor the series. In addition, as each film will deal with some one basic Christian doctrine, the series should also be invaluable in local programs of film evangelism.

The story now under consideration for production this year involves the dilemma of a young policeman, a Christian, whose brother's murder of a man, presents him with the conflict of family loyalty and love of his brother as over against his duty to his uniform and society.

By the end of this year it is estimated that there will be about five million TV sets in Japan, making it second only to the United States in number of stations, sets and viewers.

AVACO FILMSTRIP PRODUCTION EXPANDED

Recognizing the need for good filmstrips produced in Japan suited to the needs of the churches AVACO plans during 1960 the most varied year of filmstrip production in the committee's ten year history.

In January a new thirty-two frame, ANSCO color, evangelistic filmstrip, SEEKING LIGHT, was released. This filmstrip presents the Cross of Christ as the true light of the world, drawing comparison to the "eye bank" idea and using photographs of an actual eye operation.

In March a Christmas filmstrip, also in ANSCO color, entitled OUR CHRISTMAS will be completed. This strip, features the story of an ordinary Japanese family who finds the misfortune of the family next door suddenly makes the pastor's words about the meaning of Christ's birth come alive. This filmstrip is aimed for use at church Christmas programs which are attended often by large numbers of non-Christians.

In the Spring plans call for the completion of a documentary filmstrip on industrial evangelism in Japan, designed to stimulate increased concern for such a witness among Japanese churches as well as to introduce various creative aspects of Japanese church activity in this field to other countries.

Also included in plans for this year are the second filmstrip in the series MEET YOUR FELLOW CHRISTIAN to be based on the life of an elderly blind woman and her concern for blind lepers, and the development of scripts for a series of ten filmstrips to introduce the whole Bible for use by student groups and church membership classes.

